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Such being the content of the book, we wonder why the editor did not think a fitter title for it would be "*The Churches and the Old Times*," instead of "*The Church and the New Times*." It is neither a Protestant nor a Modernist book, and it is not a consistent attempt at a constructive religious thought independent of both. It is essentially a polemical book. That is why it is a failure. That is why all the good that is in it will pass unnoticed and remain sterile. What the religious spirit of the new Italy needs now is wholly different and very far from the traditional style and language of the old anti-Catholic pamphlets. In this historical moment much more efficient would be the voice of a mystic speaking the simple language of love, than all the religious-philosophical precisions couched in a semi-Hegelian and semi-Kantian language, which is everything but clear and anything but Italian.

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INDIA AND ITS FAITHS. A Traveller's Record. JAMES BISSETT PRATT.  
The Houghton Mifflin Co. 1915. Pp. xi, 483. \$4.00.

India was the objective of the first deliberate outward movement from Europe after the Crusades, albeit the immediate result in the year 1492 was the discovery of America. Again, the first deliberately outreaching movement from the new world of the West was directed, past Europe, toward the same alluring land of the East. This time the motive was not geographical discovery nor political domination nor commercial trade, but a friendly religious interest. It was the foreign missionary movement, which was begun by a group of Williams College students in 1806 (only seventeen years after the adoption of the national Constitution). The first missionaries who went from the United States went to India, and landed in Calcutta. Driven away by the East India Co., they went elsewhere in India. Following that lead, American missionaries have spread into all the non-Christian countries, so that now they are more than twice as numerous as the representatives of the United States in the listed Diplomatic and Consular Service.

During the century which has elapsed since the first connection with India, the United States has acquired absolutely no political connection and relatively slight commercial connection with that distant country. But the religious interest has not diminished. The most scholarly book in any language on the subject of "*The Religions of India*" is by an American Professor of Sanskrit (E. W.

Hopkins of Yale University). The first (and till now, the only) scholarly volume dealing with "Modern Religious Movements in India" is the course of lectures (delivered by J. N. Farquhar) in the Hartford Theological Seminary.

Now comes another notable volume from that same New England hill-top college from whence came the very first Americans with an active outlook which reached to the religious life of aliens on the other side of the globe. It maintains the same high standards of scholarliness and of human interest; indeed, in no other single volume has there been accomplished so successfully a combination of the two view-points of the afore-mentioned books, namely, a historical survey of the religions of India, and a first-hand report of their recent developments.

Ten years ago Professor Pratt in his volume, *The Psychology of Religious Belief*, gave a clear and well-informed, though brief, interpretation of "Religious Belief in India" in the chapter under that title. Now, when this American Professor of philosophy during a year's leave of absence seeks the most interesting and profitable opportunity for further study and light in solving the profound problems of the psychology and philosophy of religion in which (as he explains in the Preface) he is especially interested, he betakes himself, not to solitude nor to huge libraries nor to scholars more learned in his specialty, but rather to living intercourse in the land of India, motherland of a larger number of organized living religions than have been produced in any other country in the world.

Besides Christianity (which has become the third largest religious group in India) the book deals with six other distinct religions, four of them indigenous and two imported. The largest amount of attention is appropriately devoted to the peculiar immemorial religion of India. Hinduism holds within its capacious, yet strictly nationalistic, embrace both polytheists and pantheists, both atheists and theists, both idolaters and spiritualists, and almost every kind of religious belief that has ever appeared in the history of religion. Even Christ is tolerantly offered an honorable place in the Hindu pantheon as one of the many incarnations of Vishnu, provided only that his followers will live peaceably with Hindus by observing the conventional rules of the caste system; that is the only point where there is any intolerance in Hinduism. In the decade reported in the last government census it grew at the rate of a million a year (i.e., 5.6 per cent), mounting to the vast total of 217,000,000; yet it did not increase as fast as the natural increase of the population of India as a whole (which was 7.1 per cent). Both theoretically

and actually membership in this religion has been reserved for the children of Hindu parents; and throughout its long history it has accepted only two individual non-Hindu proselytes, namely, Mrs. Annie Besant of theosophic fame, and an enthusiastic American convert, Miss Margaret E. Noble, who assumed the (quasi-Hindu) name "Sister Nivedita." Yet Hinduism has recently been conceived of, and presented, in an entirely new manner. Remarkably international is the latest advocacy of Hinduism, prompted by the agonies of the present war as the only way "to avert all wars in the future"—Harendra-nath Maitra's *Hinduism, the World-Ideal* (1916, with an Introduction by G. K. Chesterton). And—not merely as an academic proposition, but actually—on the occasion of the full moon at the beginning of July, 1917, there was organized in Bombay The Hindu Missionary Society with an Apostles' Union. Wonderful indeed is the adaptive vitality of this the oldest living religion in the world today! The volume under review displays no little analytic and organizing skill in interpreting the profundities and the contradictory features of Hinduism. Thus the monism of philosophic Hinduism is well reported in the chapter on "The One God," and the polytheism of popular Hinduism in the chapter on "The Many Gods."

Especially valuable and all but unique (except for Farquhar's book) is the report, at once comprehensive, detailed, and sympathetically interpretative, of the various educational and reform movements as well as of the more distinctly religious sects. Chapters either in whole or in part are devoted to the Brahmo Samaj (a definitely theistic sect), the Arya Samaj (a politically interested, reactionary Hinduism), the Radhasoamis (who are interested in a curious combination of mystical quietism with a certain pseudo-scientific theory of vibration), the Kabir Panth (a monotheistic, anti-caste movement), and Theosophy (that nondescript occultism with an educational programme, avowedly learned yet almost hopelessly obscurantist).

Besides Hinduism with its heterogeneous varieties there are treated the five other separate non-Christian religions in India, namely, Muhammadanism (the second largest), Sikhism (offshoot and combination of the previous two), Jainism, and Buddhism (both of which originally were theoretically atheistic and practically reforming movements within Hinduism, but which subsequently have become independent and even quasi-theistic through the deification of their respective founders), and Zoroastrianism (which has the honor of being the very first religion in the world to aim at universalism and

actually to overpass national boundaries, but which now is as narrowly hereditary as any religion in the world).

With all of these the author has dealt in a notably successful manner, according to his plan of a historical and doctrinal as well as a contemporary and personal report. The book is manifestly the report of a traveller, alert and friendly, who has secured a far more intelligent and favorable acquaintance with India than has the average traveller. However, the sub-title is hardly adequate, inasmuch as the book is more manifestly the report of a diligent professional student and an enthusiastically admiring friend.

The book aims to be, and is indeed, judicial. The single serious criticism which might be passed upon it is that some of its estimates are over-charitable. If the author had had the opportunity for more intensive and extensive acquaintance with the life of the people of India along with the fine individuals whom he enterprisingly met during his few months in the land (whom he can truly, and should properly, report), he would probably be not less appreciative and hopeful, yet more judicious in some of his generalizations. For example, he considers (p. 288) that Jainism is "a very respectable system, and ranks well among the religions of India"; whereas another not less trustworthy student and friend of India (Professor Hopkins in his *Religions of India*, p. 297) concludes his account of Jainism with a very different estimate: "A religion in which the chief points insisted upon are that one should deny God, worship man, and nourish vermin, has indeed no right to exist, nor has it had as a system much influence upon the history of thought." And it was manifestly in a mood of rapture (such as that in which was indited the beautifully tender reminiscent last sentence of the Preface) that the author, in describing a weed-choked, all but disused temple containing an idol of Buddha, proceeded to interpret "the wild growth of fern up to his feet as though Nature too were eager to pay its reverence to him who was the Light of Asia." Here is clearly a case of a Professor in love with his subject.

However, the very fact of such extreme sympathy renders the more noteworthy and incisive the final conclusion which the author reaches. The elaborate exposition of systems and sub-systems culminates in the twentieth chapter (on "Christian Missions in India," which is perhaps the most worthful single chapter in the book) with this momentous judgment (p. 462): "Christianity has a message which the non-Christian world cannot do without. And the delivery of that message is the greatest debt which the West owes the East." Near the end of the closing chapter of the book

(which proposes and answers the question "What the West Might Learn") there is again expressed the same clear comparison and conviction (p. 475): "Doubtless the East has more to learn from us than we from the East. And certainly the best that it has to give we might have gained from our own Great Teacher, if we only would."

Thus while the book is not primarily missionary in its purport, it contains the most powerful missionary apologetic. It is a book which henceforth will be indispensable for the missionary to India as well as to the intelligent traveller and the general student of India and religion, for which classes it was chiefly intended. This learned and vivacious report of a keen observer, a careful student, and a warm friend will bring vividly again to the attention of the West a national situation than which there has been none more fascinating, accessible, elusive, rewarding, perilous, and magnificent in the history of India.

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THE ENGLISH HYMN: ITS DEVELOPMENT AND USE IN WORSHIP. LOUIS F. BENSON. George H. Doran Co. 1915. Pp. 624. \$3.50.

The author of this book is well known to students of hymnody as the accomplished editor of the revised Presbyterian Hymnal of 1911, and as lecturer on Liturgics at Princeton Theological Seminary. Few men, either in England or America, are so well equipped to write a historical treatise on English hymnody as is Dr. Benson, and few have access to so extensive a collection of sources as he has built up for himself in his own collection of hymn-books. The volume which is here reviewed is by all odds the best available reference book covering the whole development of English hymnody, from the rise of psalmody about the middle of the sixteenth down to the opening years of the twentieth century. It does, indeed, stand quite by itself in its research into the sources of hymns, in its detailed outline of the historical development of the many branches of English hymnody, and in its breadth of treatment. Other studies covering the whole field have been far less thorough; or, if full and detailed, like the Introduction to the *Historical Edition of Hymns Ancient and Modern*, have been limited to a much narrower outlook. Dr. Benson has sought to cover the entire range of English hymnody, including within his view the hymns of such bodies as the Church of Latter Day Saints, as well as the outpourings of more conventional